ENGLAND'S DELIVERANCE

From the

Syn.7.65.45

Northern Presbytery,

COMPARED

With its Deliverance from the

Roman Papacy:

BY

PETER STERRY,

Once Fellow of *Emmanuel* Colledge in *Cambridge*, now Preacher to the Right Honorable the Councell of State, sitting at *WHITE-HALL*.

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To the SUPREME AUTHORITY Of the COMMON-WEALTH of ENGLAND, The High Court of PARLIAMENT.

RIGHT HONORABLE,

IT may seem strange, that in the Thanksgiving on this Day I have exalted the praises of the present season above the head of this Ancient Mercy. *If I deceive not my self, I have not done this to the disadvantage of those* old *loving kindnesses, nor without* great *Examples.*

Is not this the beaten way of JESUS CHRIST *with his Church, to make* succeeding *visits and loves, by being a* grave *to* those *that have been already, to become a* Resurrection *to them, giving them a more Excellent Being in this* Relative *State and* Subordination, *than they had in their* absoluteness? *Did* John the Baptist *encrease his glory by any thing more, than by that* sweet readiness *to decrease before* JESUS CHRIST? *How do the holy* Penmen *in all their* Prophesies, *or* Praises, *frequently make every* present *subject, but as a sight to direct their eye, while their* spirits *fly to* this mark, *the Heavenly glory of* CHRIST *in* this last *Appearance, which is* now *from the midst of its* Thunders, Lightning *upon the Earth.*

Right Honourable, *I humbly intreat your Patience a little further, while I present you faithfully with my Sense in the* Comparison *which I make between the* Papacy, *and* Rigid Presbytery. *I shall do this in* three *words, spoken to* three *things,* Forms, Persons, Principles.

1. *As to* Forms. *I grant some to be* purer *than others. I allow the* Church-form *of* Presbytery, *to excell the* Papacy, *as the fairnesse of the Moon, doth the darknesse of the Night. I allow it to be in the* first Rank *of the purest outward Forms, although not the* first *of that Rank. I believe it the duty of every Christian to follow after the best Forms. Yet is there a more excellent way, which is that of* Love. *My Brethren, our* Joseph, *our* Jesus, *chargeth us not to fall out on the* way, *though we walk in different* paths. *We are* Brethren, *let no outward Forms divide us one from another, if they divide us not from* CHRIST, *if they have not in their own nature an enmity to the* naturall Image *of* CHRIST, *which is* Civility, Morality, *or the* Heavenly Image, *which is* Spirituality: *Let us receive one another into the Glory of GOD, as* CHRIST *receiveth us, though that Cloathing of the outward Form be not of the* same fashion *upon all, nor on some so well shap'd, as on others, to the Proportion of the* Body, *which is* CHRIST. *The Lord* JESUS *hath his* Concubines, *his* Queens, *his* Virgins, *Saints in* Remoter *Forms, Saints in* Higher *Forms, Saints* unmarried *to any Form, who keep themselves single for the immediate embraces of their Love. But* CHRISTS Dove *in all these is* One, *the* New *Creature in CHRIST, the spirituall birth of the Spirit, the only One of her Mother, that* Hierusalem above, *which is the City compact, that Band of Peace, that Unity of Saints, the* Holy Ghost.

1.Cor. 12.31.

Rom.15 7.

Can.6.8

2. *As to* Persons; *Fathers, and Brethren of the Presbytery! You together with me, desire after, sit drwn under the shadow feed upon the sweet fruit of the same* Apple-tree, *in the midst of the trees of the Forrest, though not of the same* Arm *and* Bough *of that* Tree. *I would not in any thing offend you, who are in the number of the excellent Ones, in which is all* CHRIST'S *Delight on earth. If I grieve you, what shall*

Can.1.2

Psa.16.3

make

make me glad? There are of you, who are ready to answer this government of JESUS CHRIST, as *Peter* did CHRIST; Thou knowest that I love thee. *Feed then the sheep, feed the Lambs, in those fresh Pastures into which* He *now leads you. You who are of another mind, appear to me, like good old* Zachary: *Though an* Angel *from Heaven witnesse, that the things now come to passe, are the very* answers *to those prayers which* your selves *put up many years agone: yet you cannot believe, because the way is not in the ordinary track of your* Principles *and* Expectations. *Therefore are you struck* dumb *for a season, that you cannot make a good confession of these Appearances of GOD. But when the* Child *shall be born, the* Glory *perfectly brought forth, then your selves shall name it* John, *which being interpreted, is* Grace; *then shall even* your *tongues be loosed, to praise this* Day-spring from on high, which hath visited us; *then shal you acknowledg that* this *was the* gate of heaven, *though you were not* aware *of it.* Luke 1

Now the Lord himself bring it to pass that all you, who in your past dispensations have been fathers to these present discoveries, may suddenly turn your hearts to your children, lest he come, and for your sakes smite the earth, even all flesh with a curse.

3. *As to* Principles. *The marriage between our Saviour and the Soul, is a marriage of* Spirits, *a marriage in* one Spirit. *No union with any* form *makes this Marriage, or dissolvs it. That which alone stands in enmity to these Heavenly Espousals, is union with a strange spirit. This* strange *spirit is the* Great Whore Babylon, Mother of fornications. *One of her names is* Mystery, *because she puts her self into all forms, from the lowest to the highest; from the most outward to the most inward; from the darkesomest among men, to the lightsomest amongst Angels. This is the great work of a Saint, to* watch, *to* watch *the Spirit of* CHRIST, *as he makes*

makes his removes *out of one Appearance into another; to watch the spirit of* Antichrist, *as that also shifts its forms.*

Right Honorable, *For this I have desired in my* Preaching, *in my* Prayers, *to work with GOD, even for the opening of the eyes of men to see, that the same* spirit *which lay in the polluted Bed of* Papacy, *may meet them in the perfumed Bed of* Presbytery; *that the fornications and sorceries of this Whore are then greatest, when they are most* Mysterious, *that she is able by her sorceries to bewitch those that have attained to a great degree of spirituality as the* Galatians. *To this purpose have I in my Sermon represented the same spirit which dwels in the* Papacy, *when it enters into the* Purer form of Presbytery, *as fuller of* mystery, *so fuller of* despight, *of* danger, *not to make the* form *or* persons, *but that Principle, that spirit unfit to be cherished by any* Person *in any* form. *The* Highest *Godliness, and the* Highest *Wickednesses are those, which are most* Spirituall. Now, *O Christians, you* fight not with Flesh and Blood, but Principalities and Powers, spirituall wickednesses in Heavenly forms. *But this is your comfort, spirituall wickednesses ascend as high as the Heavens, even into Angelical forms: but spiritual Godliness goes up above all Heavens, together with* CHRIST *into the bosome of the Eternall Spirit, from whence it looks down upon the Angels, and all forms, as ministring to it. In vain is the snare laid before those* Doves, *which have these spirituall* eyes *and* wings. *In the number of which, that you may be ever found, is the Prayer of*

Right Honourable,

Your Honours most faithfull
Servant in CHRIST,

PETER STERRY.

ENGLANDS DELIVERANCE FROM THE Northern Presbytery,

Compared with Its Deliverance from the Roman Papacy.

JEREMIAH chap 16. v. 14, 15.

Therefore behold, the dayes come, ſaith the Lord, that it ſhall no more be ſaid, The Lord liveth, that brought up the Children of Iſrael out of the Land of Egypt.

But, The Lord liveth, that brought up the Children of Iſrael from the land of the NORTH, and from all the Lands, whither he had driven them: and I will bring them again into the Land that I gave unto their Fathers.

THE LORD, in the Verſes before, convinceth the Jewes of the evill of their wayes, in Doing worſe than their Fathers: *verſe* 12. He threatneth for this, to caſt them out of their own Land, into a Land which they knew not; *verſe* 13. In theſe Verſes, which are my *Text*, that ever-gracious GOD, who in the midſt of Judgment remembreth Mercy, and in the midſt of Threatnings, delights to drop in Promiſes, provideth a Cordiall for his People, to carry with them into the Wilderneſſe, and to preſerve them from Fainting in their diſperſion. He aſſures them, that after He hath ſcattered them, He will gather them

 together,

together, and bring them back again. Yea, to ſweeten their Sufferings with the Expectation of a moſt Glorious Deliverance, He lets them know his purpoſe of making their bringing up out of *Egypt*, which was made ſo Glorious by many Miracles, and Mighty Wonders, to have no Glory, in reſpect to this Glory, of the Bringing them up out of the *NORTH*, which ſhould ſo eminently excell.

Thus you ſee my *Text* to be a Promiſe expreſſed by way of compariſon, between the *Laſt* calling home of the People of GOD out of the *NORTH*, and their *Firſt* coming up out of *Egypt*; Drowning the very Memory, and mention of *this firſt* mercy, in the great and wide Sea of *that laſt* loving kindneſſe.

I ſhall not ſpend that Time which I would be thrifty of, in any larger opening, or further dividing of the Words, but fall preſently upon that *Doctrine* which I have deſigned from theſe words, for the Ground-work to my preſent Diſcourſe. The *Doctrine* is this.

Doctrine. Doct. *It is the Way of GOD to make his* laſt Mercies *to his people better than the* firſt.

Reaſon. *Reaſ.* I ſhall give you *one Argument* from the Scriptures to prove it; which Argument ſhall be a Demonſtration of this Truth from the proper *Reaſon* of it.

This *Argument* is made up of *three parts*, which all *three* laid together, make *one* full proof.

1. *Part.* 1. *Part.* The great *Deſign* of GOD from the beginning, hath been, and ſtill is, to bring forth JESUS CHRIST the *ſecond* time into the midſt of men, in *that Spiritual* and *Heavenly Appearance*; in which *He* now ſitteth at the Right Hand of the Father: Our Saviour ſignifieth to his Diſciples this grand Project of the Father. *Joh. 6. verſe 62. What, and if ye ſhall ſee the Son of Man aſcend up, where he was before?* The Weight of the ſenſe in this Scripture, lyes upon thoſe two words, *See, Before.* It is a frequent thing for that which is *Firſt* in *Being, Dignity, Deſign*, to be *Laſt* in *Diſcovery*.

That

That which GOD hath chiefly in *Deſign* all along, is the *Manifeſtation* of CHRIST to men at *laſt* in that *Divine* ſtate, in which *He* was at the *firſt*.

You have the ſame thing held forth, *Joh.*5.23. It was ſaid in the verſe before, that *All judgment* was *committed to the Son*. The reaſon of it is given in this verſe; *that all men ſhould Honour the Son, as they do the Father*. Behold the *Purpoſe*, and counſel of GOD's Heart, why he doth All, that he doth; why he puts the great, and laſt *judgement* into the hands of the *Son*; namely, that the *Son* may appear to All Creatures in *One, Spiritual, Eternal Glory* with the *Father*.

2. *Part*. All the Works of GOD are in order to this *Deſign*, this *Diſcovery* of *JESUS CHRIST*, *Coloſs*. 1. *v*. 16. All things are ſaid to be Created *for Chriſt*. In what ſenſe is the *Whole Creation* for *Chriſt*? Is it to make any *Real* Addition of Bleſſedneſſe, or Glory to the *Perſon* of *Chriſt*? This cannot be. For the *Perſon* of *Chriſt* was compleat in Glory before any thing was made, that was made. Nay, when our Lord *Jeſus* took fleſh, and in our Nature aſcended, was glorified; yet then was there no *new Glory* put upon *Jeſus Chriſt*. For, as the *humane nature* was aſſumed into the *Perſonality*, ſo was it into the *Glory* of the Son of GOD. It was taken up to *ſubſiſt* in *one perſon*, and *ſhine* in *one glory* with the *Divine Nature*. 2. *Part*.

But how then was the *World* made *for Chriſt*? Our *Divines* anſwer it by that Diſtinction of Glorifying GOD *eſſentially*, and *manifeſtatively*. We ſay, that all the Creatures *Glorifying* of GOD is no more than a *Manifeſtation* of the *Glory* of GOD. So GOD in the Creation, in the conduct, and management of the affairs of the Creature, from the Beginning to the End, aimes at *this mark*, to *manifeſt Jeſus Chriſt* at the *end* of time, in *that glorious Appearance* with which *He* was cloathed *before* all times.

3. *Part*. This *deſigne* of GOD is his *laſt end*, the *end* of all his works. When GOD ſhall have brought forth this 3. *Part*.

Judgement, this Spiritual Discovery of JESUS CHRIST to perfection, to a full victory over all fleshly Appearances; then will he cease from all his works, and enter into this *Discovery*, as his *Rest*. When man begins his work, his End lyes lowest, and least appears: but as he goes on, and approacheth to the Finishing of his work, his End riseth up, and makes more clear Discoveries of it self. So it is with GOD, at the beginning of his works, this *Designe*, the *Discovery of CHRIST*, is Little, lyes low, and hid. But, as GOD goes on to work, and drawes to a consummation of all things; this *Discovery* which was at *first* as a grain of Mustard-seed, hidden in the Earth, grows up, and spreads its self. This *Manifestation* of CHRIST was at the first Creation, as a small spring onely, but a living one. From the Fall, to the Giving of the Law, this Spring drives along upon the face of the Earth, thorow all manner of mixtures, a very weak store and strength of Waters. From thence it begins to make a channell to it self, and to run along in a fair stream. At the Incarnation, and Ascension of JESUS CHRIST, this Stream enlarged it self into a Broad River. But our LORD shall come the *Second time*, then shall this River become a great, and wide Sea, covering the face of the whole Earth. Then shall the *end* be, when the *first* and *fleshly discoveries* of *Christ* shall empty themselves into his *last*, and *Spirituall Appearance*.

Now, if you please to lay together these *three parts* of the *Reason*, you will have from them all in consort, a full Harmony with, and a clear Demonstration of the *Doctrine*.

If this be the *Designe* of GOD, to *discover Christ* in the *Spirit*; *if* all GODS works, and mercies toward the Creature be *in order* to this *Discovery*; if this be the *end*, and the *last* of all GODS Wayes; then it follows naturally from hence, that as *this discovery* growes, so likewise must all GODS *Works* and *Mercies* to his people grow in the same Proportion; the *later discoveries* Brighter, the *later works* Better, and Greater than the *former*.

There are *two Uses*, which I intend; and those are *two Exhortations*.

1. *Use*

1. *Vſe.* An *Exhortation* to us to be like GOD, to anſwer his *Bleſſings* with our *praiſes*, in the ſame way and Method. As the pleaſant Colours of the morning have a glorious Burial in the clearer light of the Day: ſo is it the way of God to make former Mercies, which are in themſelves very precious, yet to be but as *thinner eares*, as *leaner kine* to enſuing Mercies, and to be devoured of them, as the *ſmaller*, the *fatter*; contrary to that which was in *Pharaohs* Dream. Accordingly my *Text* commands us to make it our way in our *Praiſes*, to wrap up, and overwhelme the memory of *precedent* favours, with the more joyfull mention of *ſucceeding* ones; as in the Tabernacle, boards of Wood were hid under, and over-laid with Silver, or Gold. As the *Moon* aſcendeth towards the midſt of heaven, ſo doth the *Sea* riſe, and ſwell; thus ſhould our *praiſes* riſe, as the *Mercies* of the LORD riſe, to overflow their former Channels, and Banks. *Vſe* 1.

This is the *Duty* which is enjoyned in my *Text*. *It ſhall no more be ſaid, the Lord liveth, that brought up Iſrael out of the land of Egypt, but the Lord liveth that brought up the children of Iſrael from the land of the* NORTH. This is the *Duty*, which is grounded on my *Doctrine*; *It is the way of the Lord to make his laſt Mercies better then his firſt.* If the LORD make *former* mercies in compariſon with *later* ones, but as the *Foot-ſtool* to the *Throne*, but as the *tuning* of the Inſtrument to ſome more excellent Melody: then is it alſo fit, that our *praiſes* for *former* mercies, in compariſon with our Praiſes for *later* mercies, ſhould be onely as the lifting up of our Feet on the *Footſtool*, in order to our ſitting down upon the *Throne*; or as the *tuning* of our voyces, to *ſing* ſome Pleaſant Song of our *Beloved*.

Right Honourable! God hath given us the *Former*, and the *Later* Rain of his Loving-kindneſſes. With the *Former* Rain He preſerved us, and cheriſhed us, when we lay, as ſeed in the Duſt of the Earth. Such a *former* Rain was our deliverance from the *Papacy*, by many ſignal providences and preſervations, amongſt which is this moſt eminent one of our Preſervation from the *Gun-powder-Treaſon*, which

we

we celebrate on this Day. But the LORD hath given us the *Later* Rain alſo; by which he hath made us to ſpring up out of the Duſt into a Pleaſant Garden; He hath made us as a Garden encloſed with the *Quick-ſet* hedge of his Divine Wiſedom, and Power, that no Wilde-Boar hath been able to break in upon us; He hath watered us with his own *Feet*, walking up and down in the midſt of us, that our Beds and Plants are *green*. Let us now ſay with a *loud* voice of Thankſgivings, *The Lord liveth, who hath brought us up from the Romiſh-Papacy*, which is *Spiritually Egypt, by a mighty Deliverance, and manifold preſervations, as this Glorious one of the immediate prevention of a dreadfull Blow by Gun-Powder*. But then let us ſay again with a *louder* Noiſe of praiſes, that may drown the former voice: *The Lord liveth, who hath brought us up out of the Scotch Tyranny, and Scotch Presbytery, which came like a Tempeſt from the NORTH*. As the husband and children of the Wiſe Matron ſay to her; *Proverbs* 31. verſe 29. *Many daughters have done vertuouſly, but thou excelleſt them all*: ſo may *England* ſay now to the LORD: *In many mercies, as eſpecially that of ſaving us from thy bloudy Deſigne of the Egyptian Papacy, Thou haſt done Graciouſly, and Wonderfully: but this laſt mercy, by which thou haſt ſaved us from the Black plots, and Bloudy powers of the NORTHERN PRESBYTERY, hath excell'd them all.*

Right Honourable! The *ſeed* of GOD in this Nation hath had two *Capital Enemies*, the *Romiſh-Papacy*; the *Scotch-Presbytery*. *This Nation hath had a twofold Capital Deliverance* from theſe *Two Capital Enemies*. Now, that we may rightly ſavour the ſweetnes of *Both* theſe Deliverances; that we may have a Taſte of, nay feaſt our ſelves upon that *Good Word* in my *Doctrine*, made Good to us in our *Experiences*, namely, the LORDS keeping the *Beſt Wine* for the *Laſt*; that we may anſwer my *Text*, and my *Application*, in bringing forth the *Beſt Wine* of our *praiſes* at the *Laſt*; and for the *laſt mercies*; I ſhall *compare* theſe *Two Capital Enemies* of Yours, each with other. My

Compariſon of Scotch Presbytery and Romiſh Papacy.

way

way of proceeding in this *Comparison* shall be *first* to shew their *Agreements*: *Secondly*, those *Differences*, in which your *last Enemy* appears to be the *Worse*. This will let you see how much your *last Mercies* are the *Best*, and how much your *Last Praises* ought to be so too, in answer to your *Last Mercies*.

Cautions. *Right Honourable*, and you *Beloved*, who hear me this Day, I intreat you all to take notice of the *Cautions* which I here interpose, before I enter upon this *Comparison*, that I may separate the *vile* among *Principles*, from the *precious* or innocent among *principles*, or *persons*. I profess not at all to speak against the *forme of Presbytery*, if considered in its *simplicity*, in its *virginity*; as it is meerly a *way*, and *order*, in which *Saints* have *Communion* with *GOD*, and *each with other*, according to their *present light*; as it kisseth the golden Scepter of the *Spirit*, *submitting*, and *subordinating* it self unto the rule of *that Spirit*, being desirous of no more, no other *power*, *authority*, or *esteem*, than what *that Spirit* shall *put upon* it, by *putting forth* it self in it. Much lesse would I grieve, or cast contempt upon any *little one* among my *Fathers Children*, any honest, sanctified heart, that walks in that *form of Presbytery*, with humility and integrity, believing that so it ought to worship GOD. But *that Presbytery*, which I compare with the *Papacy*, is *such*, as appropriateth to the *Outward Norm*, those things which pertain only to the *Power of the Spirit*: *such* as by vertue of an *Outward Church-form*, assumes a *Spiritual* and *Civil power* to it self; *such* as out of the *Golden cup* of a glorious Profession, makes it self drunk with the wine of *Fornications*, with *Earthly powers* and *interests*; *such* as takes to it self the Iron Mace of *fleshly* force and fury, to break in pieces at pleasure *Common-wealths*, *Crowns*, *Consciences*, *Estates*, and *Hearts* of men. *Right Honorable*, *this* is *that Presbytery*, on which *those Enemies*, whom the LORD hath last of all subdued before you, had founded, and built up that *Interest* and *Strength*, by which they opposed *Cautions.*

posed the Glorious out-goings of GOD before you, and endeavoured your Ruine. *Thus* is *that*, which I call the *Scotch-Presbytery*, and now compare with the *Romish-Papacy*.

1. *Agreem.* 1. The *Comparison* is *first* to be made in those things which I call *Agreements* between them, and these are Six,

1. *Agreement.* *Both* joyn in setting up the *Scriptures*, the *Word of God outwardly expreſt*, as the *Letter* of that Law, by which all things of Christianity and Religion are to be judged. So *Scotus* himself teacheth in his Preface to his Disputes upon the Sentences, that *Religion* must be grounded upon a *Revelation*. In this, not onely the *Romish-Papist*, and *Scotch-Presbyter*, but all who pretend with any face to any thing of GOD, or CHRIST, do concur. But there are *two* things in a *Revelation*. There is *Lex Revelata*: and *Lumen Revelationis*, that is, the *Law Revealed*, and the *Light of Revelation*. *One* is the *Subject*, or *Matter*: but the *other* is the *Forme*, the *Life*, the *Essence* of a *Revelation*. Now these *Two Parties* meet in this, to magnifie the *first* of these, the *Law Revealed*. This they make the foundation of their Throne, the Scepter of their Government, which as taken singly by it self, is but a breathleſs Carkass, or a Dead Letter. Herein a Living Member of JESUS CHRIST is in this Point distinguished from all others; He receiveth, ownes, bowes down to the *Law revealed* upon this account, because it comes down from *Heaven* into his *heart* in a *Light of Divine Revelation*.

2. *Agreement.* These *two* of whom we speak, do *Both* assert a *visible Judge on Earth*, upon whom all Particular Persons are to depend for the Determining of those *two* Grand *Questions*; First, *What is Scripture*; Secondly, *What the sense of that Scripture is*. The *Romanists* say, that *this Judge* is the *Pope*, or an *Oecumenicall Councell*. The *Scotch Presbyter* is for a *Nationall Assembly*, or rather an *Oecumenicall Assembly*, if the *Civil* Government would bear

bear it. *This Presbyter* condemns the *Papist* justly, because he suffereth not the people to read the *Scriptures* in their *own Tongue*. But who art thou, O man, who condemnest another, and dost thy self the same thing, while thou forbiddest private persons to read the *Scriptures* with their *own Eyes*? Thou constrainest them to *Spectacles* of the *Assemblies* making, while thou permittest the *Reading*, but prohibitest the *Interpreting* of the *Scriptures* according to that sense, which the *Holy Spirit* brings forth to every man in his own spirit, if it be not stampt for Current by the Spirit of the *Generall Assembly*. Why dost thou judge the *Papist* for exalting *un-written Traditions* to an Equall Authority with the *Scriptures*, when thy way maketh the *Scripture* it self, in the *Letter* and *Meaning* of it, a *Tradition* of the *Elders*?

3. *Agreement*. *Both* these *Sects* have a very great Jealousie over the *Spirit* of GOD. As the *Pharisees* said concerning JESUS CHRIST, Joh. 11 48 *If we let this man alone, all men will believe on him, and the Romans shall come, and take away both our place, and Nation*: So say these *two*, the *Romish*, and *Scotch Principles* in the hearts of men: *If We yeeld to this, to let the Spirit alone, and to suffer all men to believe on the Holy Ghost, as the onely witness and evidence of Divine Truth: if we give way to this, as sound doctrine, that it is the proper office of the Third Person, the Spirit, and of him alone, to Apply Truth Authoritatively, as it is of the second Person to Act, of the first Person to Decree: that it belongs to this Spirit alone, authoritatively to testifie in the spirits of Men, what those words are which himself hath taught, what the meaning of the Spirit is in those words: if this be once granted, that nothing is to be received, as Divine Truth, but that which brings an Epistle of Commendations along with it, Written by this finger of the Living GOD upon the Heart, then farewell all Religion, all manner of Sects, Heresies, Heathenisme will break in upon us, and take away the very face of a Church from amongst* 3. *Agreem.*

us, It is said of Jesus Christ, that *He was numbred among transgressors in his death*. Such usage as our *Saviour* himself found on Earth from *Pilate*, and the *Priests*; such doth his *Spirit* find to this day from the *Papacy*, and *that Presbytery* of which we speak. The *Holy Ghost*, as he appears and gives forth his Oracles in his *Temples*, which are his *Saints*, is numbred among *Whimsies*, *Fancies*, *Fanatick Furies*, *Enthusiasmes*, and so is condemned, is suppress'd.

4. *Agreem.* 4. *Agreement*. A watchfull Opposition to all Growths of Truth, above the pitch and stature of Opinions commonly received. Nothing is accounted so dangerous in things pertaining to the *Gospel*, as *Innovation*; although S. *Paul* command us still, to be *transformed in the Renewing of our Mindes*, *that we may prove what the good and acceptable will of GOD is*; and this to Saints already *converted*, as a *continual* duty, in which they are ever to be exercising themselves, that they may have *new mindes* to day, in comparison with those which they had yesterday, and *new mindes* again to morrow, in comparison with their mindes to *day*; yet the *same Jesus*, *yesterday*, *to day*, *and for ever*. As in some places of the River *Thames*, you have Wyers set up quite crosse the River, and basket nets laid in those Wyers, to catch those *Lampries* that come swimming up against the stream: so both in *Papacie*, and in *Rigid Presbyterie*, all Constitutions, Methods, frames of Doctrine, and Discipline, seem to be as *Wyers* with nets in them, set crosse the whole stream of *civil* and *Religious* conversation, to catch every *discovery* of *Christ*, every *manifestation* of the Gospel, which comes up against the *present Tide*, the general Current of *Principles* and *Positions*. They labour, as to hedge in the Wind, to binde up the sweet influences of the *Spirit*; they will not suffer it to blow *where* it lists, because they know not *whence* it comes, or *whither* it goes.

5. *Agreem.* 5. *Agreement*, in Annexing the *Spirit* to *outward Formalities*. Like *Simon Magus*, *Both* seem to believe, that the Gifts

Gifts, and Miniſtery of the Spirit, may be purchaſed by the *Coin* of *Education*, *Parts*, *Moral honeſtie*, *formal Qualifications*, *Ceremonious Obſervations* of outward Rites. So is their way laid, ſo are all their practices managed, as if by a kind of *Simoniacal Magick*, that power which alone can aw or ſecure us from the divel, were ſhut up within the *circle* of their *cuſtomary*, and *ſolemn Forms*. When the Lord ſaith, *Neither on this Mountain, nor in Jeruſalem, but in ſpirit and truth* ſhall all men *worſhip the Father*: Yea, ſay they, but *ſpirit and truth* diſpenſe themſelves within the *Jeruſalem* of this *Church-order*, on the *Mountain* of theſe *rituall obſervations*, theſe *conſecrated forms*.

6. *Agreement* in making *Religion* a *Riſe* to *Civil* Pomp and Power. Jesus Christ ſaith, *My Kingdom is not of this world*. But ſay *theſe two Factions*, *Our Kingdom is over this world*. We rule in Earthly things, by an Earthly *ſtrength*, though not from an Earthly *Title*. The *Heavenly* power of the *Spirit* is the *Scepter* in our Hand: but the *fleſhly* power of the *Magiſtrate*, is the *ſword* in the Hand of our Miniſter, and Guard, which is to be ſubordinate to our Scepter. By this means they bring all manner of *civil* affairs within the compaſs of their *Cogniſance*, by vertue of their *ſpiritual indicatories*: they diſpoſe of *Governments*, *Nations*, *Crowns*, by vertue of their *Eccleſiaſtick cenſures*. As the *Pope* baited *Queen Elizabeth* with his *Bul*, and gave away the Kingdom of *England* to the King of *Spain*; ſo did the *Presbytery* in *Scotland* now judge, condemn the *Preſent Government* ſet over us by the glorious might of Divine Power, and give away this Nation to their *Scots King*. 6. *Agreem.*

I have done with the *Agreements* of theſe *two*; I come now to compare them in their *Differences*; and that onely thoſe, in which the *later* Enemy appears worſe than the *former*, that ſo the *former Mercy* may be made the *ſweeter* to us, in being exceeded and ſwallowed up by this *later* deliverance, as a ſtream running into a greater river.

The *Differences* between these *two* Enemies are *four*.

1. *Differ.* 1. *Difference.* Our *first enemies* pleased not *GOD*, but yet were agreeable to *men* in their wayes. Being false to a *divine*, and *spiritual interest*, they are true to principles of *humane policy*. Being severe in the imposall of *superstitious rites*, and those *principles* which descend immediatly into the *practice* of such *rites*; they take, and give a large scope to the *understanding* and *affections* in *generous contemplations*, in *mystical divinity*. Wanting that *bread of heaven*, that *new Wine* of the Kingdom, the *beauties* and *sweetnesses* of GOD in the *Spirit*, which should feast the *inward* man; they entertain the *fancy*, and *senses*, with all objects sutable to them, with a pretence of a subserviency to *devotion*, as in the *Temple* of old.

On the other side, our *last enemies* please not *God*, and are contrary to all *men*. These *contemne* the *Spirit*, and its *Impressions* upon the heart, when they are set up for *Pillars of fire* to go before us in this dark night of flesh, as *Enthusiasmes*. At the same time they *condemne humane policy*, as *prophane*. They check the delights of *sense* and *fancy*, as *vain*; rejecting also the *openings* of the *glory* of *Christ*, the *mutuall enterviews*, *walkes*, *embraces*, *kisses* between *God* and the *Soul*, in the *Spirit*, as *Whimsicall*.

It is necessary for me here to professe, that I have no meaning to justifie the *sensualities* of the *Papacy* in its religion, while by pretending these things as *Spirituall inlightnings*, *Spirituall warmings*; they intend them for a *vail* upon the Spirit. There is no such way to *draw* us up to the *glory* of *Christ*, as by *his Crosse*, to which the *pleasing*, and *brightning* of the *flesh*, for the most part, carries a very great *enmity*. Therefore do I not desire to cast any dis-esteem upon a *severity* towards the *outward* man, even to the *enslaving* of it, to the *beating* of it *black* and *blew*, as *Saint Paul* used it, so this be not to *the puffing up of the fleshly mind*. But my *Justification*, or *Condemnation* of these things is, as they stand in the *comparison* between these *two parties*,

tion, and as they may ſtand upon the *root* of the ſame *Principle* or *Spirit* in each party. Upon this account, as *Samuel* was by *Witchcraft* raiſed out of his grave, to appear before *Saul*, with his mantle upon him: So *both theſe*, the *Romiſh-Papacy*, the *Scotiſh-Preſbytery*, as it hath been formerly ſtated by me, appear like the *Ghoſt* of *Iudaiſme* raiſed from the dead by that *Witch* of *Endor*, the *ſi ſbly principle* dreſſed up in the forme of *Chriſtianity*. But there is this *difference*; The *former* is the *Ghoſt* of *Iudaiſme* cloathed with the *Mantle* which it wore in its life time, appearing in the ſame *outward pompe*, with the ſame *delicious pleaſures* of *pictures*, *Muſick*, *Perfumes*, &c. as of old. But the *later* is *Iudaiſm undreſt*, like an *apparition in chaines*, or *Lazarus* when he came forth from the grave with the *grave-cloathes* bound about him.

2. *Difference.* Our *Southern enemies* are *richer*: our *Northern ones poorer*. Prov. 28. 3. *A poor man that oppreſſeth the poor, is like a ſweeping rain which leaveth no food.* A *Legall Spirit* having not the *ſeed* of GOD, which is CHRIST, at the bottome of it is the *pooreſt*, the *proudeſt*, the *cruelleſt* of all Spirits. Let not this at all diſcourage any poor ſoul, which under a *Legall diſpenſation* waites for *Chriſt*. It is ſpoken only of the *proud, poor ones*; not of the *poor ones oppreſſed* under a ſenſe of *divine wrath*, but *oppreſſing* with the fury of a *carnal rage*. Theſe *poor ones*, when they prevail, are even to thoſe other *poor* and *meek ones*, as a *Horſeech*, as a *Barren womb*, as the *grave*, ever devouring, never ſatisfied. The *Legall Spirit* ſtanding in oppoſition to the *Spirit of Chriſt*, is the *barrenneſt* of all *wombes*, the *cruelleſt grave*. 2. *Differ.*

3. *Difference.* The *Scotch Preſbyterie* hath the *pureſt form*, and in reſpect to the *outward form*, is a good, and great degree of *reformation* from the *Papacy*, both in reſpect to *diſcipline* and *doctrine*, as to the *letter*. Now who knows not, that the corruption of the beſt things is the 3. *Differ.*

worſt of all corruptions? *Naturaliſts* ſay, that the Marrow of a man, in which his ſtrength lies, the Brain of a man, in which his wiſedome is ſeated, by Putrefaction in death, generates oft times a *Serpent*. In like manner, the exacteſt Image of that Heavenly Man *Ieſus Chriſt*, if for want of the *Quickning Spirit* it corrupt, converts its higheſt excellency, the ſtrength and wiſedome of the *letter*, to the enmity of the *ſerpent* againſt that *Spirit*, which is the *Heavenly man* himſelf.

The moſt implacable hatred is in the neareſt competition. *The falling out of brethren is as walls and barres.* The *ſon* of the *Bond-woman* is he, who ſtirres up the moſt frequent, and fiery perſecutions againſt the *ſon* of the *Free-woman*. It is the *ſon* of the *Free-woman* alone, who darkneth the glory of his *Brother Iſhmael*, who puts in between him and the *inheritance*, who carries away the love of the Father from him. If the *ſpirituall ſeed* were out of the way, the *Iew* in the *letter*, the *Legall Profeſſour* were the only *Saint*; neither would there be any, that could ſtep into Heaven before him. If therefore the *ſpirituall* ſeed be not ſowne in the heart of this *Iew*, he ſtill cryes concerning him who is born after the *Spirit*; *Let us ſlay him.* When the *ſingle* Matth. 12. 44. *divel* had left the houſe in the *Parable*, he returned to it again, finding it *ſwept* and *garniſhed*, but *empty* of that *heavenly Man* that ſhould inhabit it, he re-enters into it, and takes with him *ſeven divels* more. The *Scotch Presbytery* is a houſe, which the *evill ſpirit* of *Papacy* had left, a *houſe* ſwept *clean* from the filth of *profaneneſſe*, *garniſhed* with the beautifull things of the *letter*, farre beyond the *Papacy*: my Prayer is, that being un-inhabited by the *Lord Ieſus*, there be not found the *more divels* in it, beſides the re-entry of the *firſt divel*, as to his *inward principles*, though in a more *ſpecious form*.

4. Differ. 4. *Difference.* The *Popiſh plot* by *Gun-powder* would have taken away our *Governours* onely, and thoſe, as they ſate on that *old ſeat*, in that old form of *government* which had

had framed thoſe *Laws*, which had ſhed the blood of ſo many Saints by Martyrdome, which had laid ſo many bonds upon the *Goſpel*. But this *Zeal-Plot*, laid more deeply, more dangerouſly than the *Powder-plot*, even in the *hearts* of our *Brethren*, which dwelt in the midſt of us; this aim'd at the Ruine of *Governours*, *Government*, *People*, and all, by an Army made up of *Highlanders*, who never knew *Chriſtianity* or *Civility*; whoſe rage would have blown up, have torn in pieces all before it with a greater fury, than that of *Gun-powder*. All this was intended upon *this Government*, as it came forth *new waſht* in the *blood* of many precious Perſons, who ſought it with the loſſe of their *lives*; as it was buſie in taking away the lives of thoſe *lawes*, which had ſhed the blood of the Saints, and in taking off all *bonds* from the Goſpel, that it might runne freely, and be glorifyed. That former *Treaſon* was againſt an *old power*, founded upon *old principles*, concerning which (as once before the deſtruction of *Hieruſalem*, a voice was heard, which was the voice of *Angels*, (as is ſuppoſed) ſaying, *Let us be gone from hence*;) ſo the voyce of *Good* men, *Good Angels*, *God himſelf* was heard, ſaying, *Let us be gone*. But this *later Conſpiracy*, was againſt a *new power*, built upon *new principles*, concerning which (if I do not deceive my ſelf, and I comfortably hope, that I do not deceive my ſelf) I have heard in my ſpirit the voice of *Ieſus Chriſt*, and his *Spouſe*, with the *Angels* attending, ſpeaking after this maner one to another: *Let us make our abode here. Let us go forth into theſe fields, to ſee how the Fig-tree puts forth its green figs, and the vine her tender grapes. Here will we give one another our loves.* Cant. 7. 11, 12.

Thus, Right Honourable! you have ſeen your two *enemies* compared. You ſee how much the later exceeds the former in *enmity*, *opportunity*, *deſign*. I ſhall now compare the *manner* of your *deliverances* in *two* things, and ſo conclude this *Uſe*.

1. In the *powder plot*, all was ready, brought within a very few houres of execution, the train laid, the Match lighted: yet all vaniſhed without giving any blow, or making any noiſe.

In

In the *Scotch plot*, long and mighty preparations were made, a great Army formed, every thing brought to maturity, and ripe for action; the design it self put furre into motion, like a Granado shot up, and falling into the very midst of us. Yet these Preparations, Armies, Actions, scatter in a moment, like a Mist. The way of the *Papacy*, and of the *Presbyterie* in both these attempts against us, hath been, through the Blessing of our God, like the *way of a serpent upon a stone*, rising up out of his nest in the Earth, sliding back into his first darkness, and leaving no *track*, or *impression* behind him.

Secondly, The LORD first delivered us from the *Romish Papacy* by a *Child*, *Edward the sixth*. But this proved like the Flower, a *fading* Mercy. When we were relapsed into Popery, we were again raised out of it by the Hand of a *Woman*, *Queen Elizabeth*. We had been of late retrived, and brought back under the Power of the same *Principles*, cloathing themselves with the *New Garment* of *Presbytery*, if that our God had not again delivered us by those of the *New Modell*, who were in *scorne*, esteemed as *Children*, in the Eye of flesh; who in *simplicity* behaved themselves, as *Children*, to GOD.

Prov. 30. 19.

Right Honourable! I humbly beseech you, whose *Hearts*, *Heads*, *Hands*, as *Saints*, *Counsellors*, *Souldiers*, the LORD *Jesus* hath made use of to bring great things to passe; do not (I perswade my self, that you do not) think it your disparagement, but your Glory rather, to be accounted, as *children*, and *women*, in these Mighty Works: as *children*, who have been led all along in the Hand of their Father, who have been altogether guided by His Eye; as *Women*, who have had a *Covering* upon *your Heads*, a *vaile* upon your *wisdoms*, *your Worths*, that *Jesus Christ* alone may be seen as your *Head*, the *Power*, of GOD, the *Wisdome* of GOD to you, the *Glory* upon you. If this also prove not a *fading* mercy; as GOD hath *founded* his Praise, and our Peace; so will he also *perfect* it in the *Mouths*, by the *Hands* of *Babes* and *Sucklings*, such as shall hang wholly upon the Breasts

1 Cor. 11. 7.

Psal. 8. 2.

of

of His Consolations, and draw in for nourishment, only the sincere and unmixt milk of the Immortall Word.

But to finish this *Use*. *Right Honourable!* Hath the LORD made *former mercies* as *seed*, out of which *Later Mercies* have sprung up as the *Ripe fruit*? O then, let our *present Praises*, and *Graces*, be to those of Former Seasons, as *Ripe fruit* to the *seed*. Let them not still be in the *Earth* of a *fleshly Manifestation*; but let them come up to a *Maturity*, a *Spirituality*. *Former mercies* stand in the brightnesse of our later *mercies*, as the *Moon* in the Light of the *Sun*. They have no glory by reason of that Glory which excels. If the *Holinesse*, the *Rejoycing*, of your *Former Thanksgivings* have been as the *Moon*, *Legall*, *Litterall*: let the *Holinesse*, the *Joy* of your *present Thanksgivings* shine out, as the *Sun*, having an *Evangelicall*, *a Spirituall Glory* in the face of them. Doth our GOD come forth in *New Wayes* to save us, and shall we serve him still in the *Old Way*? Let us also lay aside the *Oldnesse of the Letter*, and answer him again with the *Newnesse of the Spirit*. Let us sing to him the *New song* of *Moses*, and the *Lamb*; now that he *pipes* to us the *New Tunes* of more *Transcendent*, more *spirituall*, more *Heavenly salvations*.

2. *Use*. A *second Exhortation*. It is the way of the LORD to make his *Last* Mercies *better* than the *Former*: The *Present* Salvations of our GOD in the midst of us have exceeded all, that ever were to this day. Let us raise up our expectations, Let us lift up the Eyes of our Spirits unto Loving kindnesses, which shal be yet much more glorious then these, which are at this present come down from Heaven upon us in so Glorious a manner. If we have seen Great things, which we could not have believed, *now*, that the LORD hath brought us up out of *Egypt*: what Wonders, what Glory shall our eyes behold, when the Lord shall bring up his People out of the *NORTH*. 2. *Use*.

For the more clear prosecution of this *Use*, and explication of my intent in it, I must propound, and answer; *Four*

Queſtions. Firſt, *What is ſignified by Egypt*, as to the *Iews.* Secondly, *What by the* NORTH. Thirdly, *What by Egypt to Chriſtians.* Fourthly, *What by the* NORTH.

1. *Queſtion* 1. *Queſtion.* What is ſignified by *Egypt* to the *Iews*, and what by their being *brought up* out of it?

Anſwer. *Anſ.* This is plain in the *Letter* of the *Scriptures*, and needeth no anſwer, to thoſe who have read *Moſes*, and his Book of *Exodus*.

2. *Queſtion* 2. *Queſtion.* What is meant by the NORTH, as to the children of *Iſrael*?

Anſwer. *Anſwer. Babylon* ſtood NORTH to the *Holy land*, and the Return from the Captivity at the end of the *ſeventy* years, was a *Bringing* up of the People of GOD from the NORTH. But that cannot be the Meaning here, for *Three Reaſons.*

1. *Reaſon* 1. *Reaſ.* The Return from *Babylon* was not with ſuch an out-ſtretched Arm, with ſuch a Glory of Miracles, of the Divine Preſence, it was not to ſuch a *Reſt*, as the comming up out of *Egypt* had been.

2. *Reaſon* 2. *Reaſ.* The Children of *Iſrael* were not all brought back from the NORTH at that time; only *Two Tribes*, and theſe but in part.

3. *Reaſon* 3. *Reaſon.* My *Text* joyns with the bringing up of *Iſrael* from the NORTH, the *bringing* of them from *all places* into which they have been ſcattered, which was never yet done. Theſe *two univerſalities* of the Promiſe, *for all Iſrael*, and *from all places*, remain unaccomplished to this day.

When GOD brought up *Iſrael* his ſon out of *Egypt*, He planted him, as a vineyard, with a *Legall Diſpenſation*, with *fleſhly Ordinances*, a *Tabernacle*, a *Temple*, a *VVorſhip*, a *Preſence*, a *Glory*, appertaining to theſe. But *Ieſhurun* waxed fat with theſe *fleſhly VVorſhips*, He kick'd the Heel againſt his *Maſter* that fed him, his *Father* that brought him up. He ſet up the *Temple* above the LORD of the Temple: he holds up the *Ordinances* againſt him, when he came

came, who was *Greater* then the *Ordinances*, and the *End* of them all. Then did God thunder from Heaven against his *Holy Things*, and consume them with his *Lightnings*, Then did he scatter *Israel* into a *Dispersion*, a *Desolation*, where he wanders, abides shut up, without *Priest*, or *Teraphim*, even untill now.

When the Nation of the *Jews* was taken away, *Christians* in the *Letter* immediatly succeed into their place. They sit down at a *Table* of *fleshly Ordinances*. They also are insnared by their *Table*. Their Hearts grow *fat*, their *Eyes* are closed up with *flesh*. They see not to the *End* of the *Letter*, and therefore cannot own the *Lord*, *that Spirit*, when *He comes* to those who are under the *Letter*, as to his own, *Christians* succeeding the *Jews* in *Ordinances*, in *Idolizings* of the *Letter*, in *rejection* of the *Lord*, the *life* of the *letter*, for, the *letter's* sake, *succeed* them also in their *desolations*, *dispersions*; and shall at last *accompany* them in their *return* to their everlasting *rest*. Rom. 11. 17, 18. Rom. 11. 9. 2 Cor. 3. 13. &c. Rom. 11. 12.

3. *Question*. What *Egypt* signifies in the state of *Christianity*? 3. *Question*

Answer, *Egypt* is *Sodome*, the *Mother* of *fornications*, and *Witchcraft*. *Antichrist* is *Egypt*, and *Sodome* Spiritually, as *Iesus Christ* is *Goshen* and *Canaan*, the *land* of *light*, of *rest*. There are many *Anti-christs*, but *two principle ones*: *Answer*. Rev. 11. 8.

1. *The Anti-christ to the letter.*

2. *The Anti-christ in the letter to the* Spirit.

1. *The Anti-christ to the letter.* This is like the Samaritans of old, a spirit of *Heathenism*, and *profanenesse* bringing forth it self into a loose profession of *Christianity*, that it may oppose it self to the purity of holinesse, according to the *letter*, and persecute *Iesus Christ* in the fleshly manifestations of himself, This is that *spiritual* Egypt, which will not suffer the people of God to go forth *three dayes* journey into the *Wilderness*, to worship on *Mount Sinai*, in the *outward* purity of *ordinances*, and *legall* cleansings of the *flesh*. 1. *Anti-*

2. *Anti-christ.*

2. *The Anti-christ in the letter to the* Spirit, through an *annoynting* in the flesh with many heavenly gifts unto the illumination and sanctification of the flesh, unto tasts of, touches of a Spirituall, a Heavenly sweetnesse and power, becometh an enemy to the Heavenly substance, to Jesus Christ, as he is a *Quickning* Spirit. This is that *Spirituall Egypt*, which will not suffer the people of God to go forth free from *Mount Sinai*, three dayes journey further through the Wildernesse, through the death of Christ, to worship on *Mount Sion*.

Heb. 6.4.5.6.

Matt. 24.15. Mark 13.14.

This is the *Abomination of desolation set up in the Holy Place*, or *where it ought not to be*, of which JESUS CHRIST speaketh. It is the ordinary phrase of Scripture to call an *Idol*, an *Abomination*. Now this is the setting up of an Idol, *where it ought not to be*, even in the *Holy place*: The *Spirituall Whore* cloathes her self with the *ordinances* of *Christ*; *she* washes and bathes her self in the *letter* of the *Scriptures*, untill her flesh shine with the exact purity of an *outward holinesse*; *she* perfumes her self with the sweet *savours* of the *oyntments* of the spirit, decks her self with the *fleshly* manifestations of the Heavenly Bridegroom, as with Jewels. When *she* hath done all this, she shews her self for the *Ierusalem above*, the true *Mother* of all the *Saints*; she persecutes the *Free-Woman* out of the world into the Wildernesse, that she may with the more ease and quiet passe for her. The lovers of this whore, cry up the glory of *Christ* in the *flesh*, his *ordinances*, his *outward Word* his *appearances* to, his *impressions on* the *earthly man*, for a pretence, that they may cry down *Iesus Christ*, as he *comes in the glory of the Father*, as he is the *new* and *heavenly man*.

This is the *Highest Abomination*, being thus set up in the *holie Place*, in the Sanctuary it self, to maintain an opposition to the invisible glory of the *most Holy Place*, which is within the vail.

As this is that highest *Abomination*, so it brings the greatest *desolation* along with it. It makes desolate that holy Pla

ly Place, those holy things, in which it is set up: Ordinances, Qualifications, Manifestations, the Flesh of CHRIST, the letter of the Scriptures; it scatters the flock of CHRIST one from another into the Wilderness; it brings the death of JESUS CHRIST, as a *sign*, upon them; it drives them out into a Cold, Frozen, Barren, Dark, Desolate state, as into the Corners of the *NORTH*.

Right Honourable! *Twice* have those Two *Spirituall Egypts*, when you have been carryed forth from the midst of them with a mighty *Arm*, followed you with Mighty *Hosts*, to bring you back again into a *Land of darkness*, and *House of Bondage*. *Twice* hath the LORD over-whelmed them in the *Red Sea* of their own Blood.

Two severall Quarrels have you had with these two *Egypts*. Your *first* Quarrell with the *one* was for the *Purity* of the *Letter*, and *Ordinances*, against a Spirit of *Profaneness*, and *Superstition*. Your *second* Quarrell with the *other* was for the freedom of the *Spirit* in his holy, his heavenly Out goings before you, both as to Religion, and Civill Rule, against the *Letter* and *Ordinances*, perversly *opposed* to the *Spirit*, which is the *Light*, *Life*, *Truth*, *End* of both.

Two severall *Testimonies* hath the LORD given on your side against your Enemies in these *two quarrels*: as for your *Enemies*, *He hath made them as Dust before the wind, the Angel of the Lord driving them.* But these *Two times* he hath *appeared* to you, as he did to *Solomon*; he hath *spoken Peace* to you his chosen ones. And what hath the LORD spoken to you, when he hath spoken Peace? even this, that his *chosen ones return no more to folly*; that you no more have any thoughts of Going down again into *Egypt*, lest you go a-whoring from the living GOD, the Eternall Spirit, and *forsake the Guide* of this your *Youth*. 1 King. 11. 9.

Right Honourable! *Balaam* was a Prophet, he was *the man, whose eyes were opened*, who saw the *visions* of GOD: But he propheſied for the *hire* of a fleshly Intereſt. This *Balaam* hath assayed *from several places*, to *curse the Armies of Israel in the midst of you.* But *no Inchantment* hath been Num 24. 3, 4. Mic. 3 11.

against

againſt you, while you have walked as *Jacob*, a *Plain man*, in the ſimplicity of the *ſpirit*, though a *ſupplanter* of his *brother Edom*. There hath been *no Divination againſt you*, while as *Iſrael*, *Princes with GOD*, you have *wraſtled with GOD*, and ſo prevailed over your Enemies.

Right Honourable! I do now with bowels tenderly Earning, with a heart bleeding over your precious lives, and this whole *Common-wealth*, *bow the Knees of my ſpirit to the GOD of Iſrael* for you; I do earneſtly warn and intreat every one of you; that, as this *Balaam* hath not been able to *hurt* you by his *open curſes*, ſo he may not by his *cloſe wiles* and fair-tongued flatteries, draw you to feaſt on the
Revel. 2. 14. *Moabitiſh Dainties*, look on the *Moabitiſh Beauties*, bow down to the *Moabitiſh Idols* of fleſhly Excellencies, and enjoyments. I ſpeak to you, as to *Wiſe Men*. Why ſhould you fall for your fornications, many thouſands of you by the
1 Cor. 10. 8. *Plague in this wilderneſſe*?

3. *Queſt.* 3. *Queſtion*. What the *Coming up* out of the *NORTH* means.

Anſ. *Anſwer*. You have a full deſcription of this in the *Propheſie of Ezekiel*. As the ſeverall *Propheſies* in the *Revelation*
Ezek. 1. have prefixed to them ſeverall *Appearances* of *Jeſus Chriſt*,
Rev. 11. 12. and 12. 1. as the *Mark* at which every *Propheſie* aimes, and as the *Scene*, or *Face* of things, which the predictions in each *Propheſie* are to uſher into the world: ſo *Ezekiel* in the Beginning of his Book preſents us with a *viſion* Dreadfully Glorious, in which JESUS CHRIST is diſcovered, as he comes with his people from the *NORTH*, that this *viſion* may be a *Light* to all the following *Propheſies*.

This *firſt Chapter* of *Ezekiel* hath many things to be ſaid of it, which are hard to be expreſſed, and much more hard to be underſtood. But I will not trouble you with any of thoſe *Myſteries*, which require ſenſes well exerciſed on inviſible things. I ſhall only ſet before you ſeverall *particulars*, which offer themſelves to every Eye, and fall with eaſe upon every underſtanding.

1. The whole *Object*, which ſhewes it ſelf to the *Prophet*,

is

is called, *the Glory of the Lord*; verſe 28. This expreſſion imports as much, as the *Court* of a King, where he is in *ſtate*, in *Glory*. The Jewes call this *viſion*, the *Chariot*, alluding to that in the *Pſalmiſt*, of *GOD riding upon the Cherubim*, contrary to the *figure* in the moſt holy Place where GOD is ſaid to *dwell between the Cherubims* in reſpect to the *Ark*, and the *Mercy ſeat*; which was under the Covering of the Wings of thoſe *Angelicall* Creatures. Pſal.8.10. 1 Sam.4.4. Exod.25 17.

2. *He* who rides in this *Chariot* is a *Man upon a Throne*. This *Man* is our LORD JESUS in his *Heavenly Man*, in the Perſon of a *Mediatour*. The Word *Amber* is ſo interpreted by very learned Divines, as to repreſent the *Godhead* in its Majeſty, together with the *Humanity*, over-ſpread by the Bright Beams of the *Divine Nature*. This *Man* appears alſo in the full Image of the Ever-Bleſſed *Trinity*. The *fire* cloathing him from the *Loins upward*, from the *Loins downward*, ſhadows out the *Father*. The *Image* it ſelf, the *Appearance of a man in the fire*, repreſents the *Son*. The *Brightnes round about*, like a *Rainbow*, typifies the *Holy Ghoſt* breathed forth from the *Father*, and the *Son*, the *Union* of *both circling* them in as in Mutuall Embraces; verſe 26. and 27. *Chaſhmal.*

3. *This man* hath a *firmament* under his Feet, Behold here the *Pavement* of the *Chariot*, if I may ſo ſpeak. This *firmament* is the *third heavens*, where *Jeſus Chriſt* is, where *Paradiſe* is, whither Saint *Paul* was rapt. Theſe are the *Lords own Heavens* which the *Lord bowes*, and upon which *He deſcends*, when he comes down, according to the *Prophet*. This is that Pavement which the *Elders* of *Iſrael* ſaw under the Feet of the *God of Iſrael*. *That* was repreſented by *Saphyre*; ſo is *this* here, verſ. 26. 2 Cor.12.2. Pſal.144. Exod.24.10.

4. *Four living Creatures* ſtand under this *firmament*, and draw this *Chariot*, *verſe* 26. *They ſparkled like burniſht braſſe*, *verſe* 7. They were as *burning coals of fire*, and as *Lamps*, *verſe* 13. See here the *horſes* in the *coach*, which are the *Elect Angels*, the *ſecond heavens*, the holy *Powers*, and high *Principles*, or *Principalities*, in the ſecret of the *Inviſible* part of this Creation. Theſe have their *Proper forms* as

Angels,

Angels, verſe 4. They have all one *common form* of a *Man*, verſe 5. *which* is the *Divine Image* of our *glorified Saviour*, in which every one of them poſſeſſeth his own *diſtinct image*, to ſhew them to be the *Angels* of *Jeſus Chriſt*. Such is the *Majeſty* of *God* riding upon the *Cherubims*, as *his horſes*, who have the *heavenly image* of their *glorious Rider* himſelf, as *trappings* cover them all over.

5. The *Wheels* to this *Chariot* are, the viſible Part of this Creation, as it is reſtored, and made new by *Jeſus Chriſt*. The *word* tranſlated *Wheeles*, ſignifies very properly *globes*, *round globes*, ſuch as the *round world* of theſe Heavens, and Earth, which our eyes behold.

6. *One Divine life* acts this *Whole piece* of *Glory*, from the *Man* upon the *Firmament*, to the *wheeles*, which ſtand by the *Living Creatures*. *That fire* which is a Robe of Glory upon the *Man*, verſe 27. *That* is the *ſpirit* of Life, which *goes up and down in the midſt of the living Creatures*, verſe 13. This *Spirit* of the *Living Creatures* is in the *Wheeles* alſo, enlivening, and acting them, *ver.* 20.

7. This flaming *Chariot* comes forth from the midſt of a *Whirl-wind*, and a *great cloud*, and a *fire*, v. 4.

8. This ſweeping, Devouring *Tempeſt* comes from the *NORTH*, v. 4.

Theſe are the *Particular Notes* upon this *chapter*, which I have collected out of it unto this End, to found upon theſe *Notes*, *three Obſervations*.

1 Obſervat. 1. *Obſervation.* When the Lord brings his People out of the *NORTH*, he comes in a *tempeſt* of a *Whirle-wind*, a *Great cloud*, and of *fire*. *He* comes to bring Deſolation upon the *Holy city*, the *Hieruſalem* which now is. *He* comes, as a *whirl-wind*, to ſhake dreadfully the whole Earth. *He* comes, in a *cloud* to bring Darkneſſe, Trouble, Confuſion upon the Spirits of all Mankinde. *He* comes as a *fire*, to burne upon all *fleſh*, till he have quite conſumed it. When *He* ariſeth, to raiſe His Spouſe from under the Power of his *Death*, which is the ſcattering of his People among the Nations, and

Ezek. 43. 3.

under

under the rage of *Anti-christ*, who sits in the sides of the *NORTH*, driving his people into the wildernesse of the *Nations*: then will our Lord *Iesus* after this manner take vengeance of all the Nations among which they have been scattered, and bewildred. Isa. 14. 13.

2. *Observation.* *Iesus Christ*, as *He* is the *Glory* of *God*, comes riding in the midst of this *whirle-wind*, *cloud*, and *fire*. He taketh up his Saints also, whose Hearts are upright with the Father, as his heart is, into *His Chariot*. They also, though in their *flesh* they melt away with the fervent heat of this *fire*; yet in their *Spirituall Man* they come riding on upon the *Third Heavens* together with their King. *The Lord my God thus comes, and all the Saints with thee.* While a *cloud* of darknesse covers the whole World, *you*, O ye Brethren of the Great King, sit in the *secret* of this Darknesse, upon a Throne of Light; you live in the midst of this *cloud* upon a Bed of Love, in fellowship with your beloved *Iesus Christ*. While the *Tempest* tears up this Creation from the very Roots of it; you sit *within* it, as *above* it, as *ruling* it, as *flying* upon the Wings of it: you see a new Heaven, and a New earth in the midst of it, as in a *womb*, from which *they* together with your selves are ready to spring forth. Fear not *you*, O ye meek ones, when the *storm* rageth most violently, they are the *Swift motions* of your *Chariot-wheels*, which now make haste, that raise this *Storm*. Fear not *you*, when the starry Roofe of the Kingdome of this World, shall drop like melted Lead upon the Heads of the Inhabitants of it; when the Foundations of it, laid in the Dark parts of the Earth, shall be devoured by fire. While all this is working, you have the *firmamen* of the *third heavens*, the True *Mercy-Seat* for a *Pavement* under your feet. 2 *Observat.* Zach. 14. 5.

3. *Observation.* When *Iesus Christ* shall have sufficiently avenged himself of his Enemies, then shall the *Whirl-wind*, *cloud*, *and fire*, altogether vanish in a moment, as by a Divine Appointment. The *old heavens*, and the *old earth* shall vanish in the midst of this storme. Then shall the *Lord* appear on *his Chariot*, and fill *All*. The bright 3 *Observat.*

wheels, with their *high* and *dreadfull Rings* full of *eyes*, ſhall ſhine out, as the *New Earth* of this *viſible frame*, made all of *One Precious ſtone*, The *Living Creatures*, which draw thoſe *wheeles*; ſhall ſparkle forth, as the *New Heavens* of the *Elect*, and *Holy Angels*, who are *burniſh'd Braſſe* in re-
Ezek. 1. v. 7. ſpect to their *Naturall*, *Angelicall Glory*; but *flaming*
v. 13. 2. *Lampes*, fill'd with the *Oyle* and *fire* of the *Spirit*, in reſpect to their *New* State in the *Kingdom* of *Chriſt*. But above the *Heads* of theſe, in *that Day*, ſhall diſcover themſelves the *Third heavens*, which are *that firmament*, that *expanſion of Divine Glory*. Theſe *Heavens* ſhall be ſeen onely, as a *floure* or *Ground* for the *Throne*, the *New Jeruſalem*, the *city of the Great King*. Then ſhall the *Heavenly man*, and the *Glorious Trinity* ſtanding each in other, *God* and
Rev. 21. 22. *Lamb*, appear as the *Temple* in this *heavenly Jeruſalem*. In the midſt of this *Temple* are ſeen all thy *Saints*, O GOD. Here they have their *Manſions*, as the *Prieſts*, and *Levits* had their *Chambers* round about in the *Temple* of old. Here they live continually with GOD, as *Kings*, and *Prieſts*, never to go forth more. From hence they extend the *Line* of their *Divine Prieſthood*, the *Scepter* of their *Everlaſting kingdom*, all over the *New heavens*, and the *New Earth*. From hence they *ſow* themſelves over all things, as a *ſeed*; they *grow* up out of all things, as the *fruit*, of *joy*, *glory*, and *immortality*, O! who is there now among all the Saints, that can forbear to cry; *Blow ye Whirl winds, fly ye clouds, thou fire make haſte, and bring my Beloved: come thou, come quickly Lord Jeſus.*

As ſurely as the Lord liveth, and hath of old brought up the Children of *Iſrael* out of *Egypt*; ſo ſurely will our Lord *Jeſus* thus come, and bring *his Saints* with Him, out of the *NORTH*. But why do I ſay, that *he* ſhall come *thus*? *Ezekiel* ſaith in the *laſt verſe* of his *firſt chapter*, that all this is but the *Likeneſſe of the Appearance of the Glory of God*. As much as *Earthly ſimilitudes* fall ſhort of *heavenly things*; as much as *fleſhly ſhadowes* and *Types* fall ſhort of *Spirituall Subſtances, and Truths*: ſo much doth all the *Glory*, that

can

can be now *expreſt*, or *thought*, fall ſhort of the Glory of the *Appearance of our heavenly Bride-groom*. All *former glories* ſhall be remembred no more for ever. A *new*, a *New glory* ſhall fill thine Eyes, thine Eares, thy *heart*, O *thou the Lambes Bride*; even ſuch a *Glory*, as thine *Eyes* never ſaw any *Image* of, thine Eares never heard any *Tydings* of, thine Heart never took in any *Degree* of, untill *that Day*.

Right Honourable! I ſhall not conclude, untill I have endeavoured to raiſe your joyes, and your Praiſes yet higher by ſetting before you a *Double intereſt*, which (to ſay no more) you ſeem to have in *this comming* of the *Lord Jeſus* with *his people* out of the *NORTH*. *One* is the *intereſt* of *this Common-wealth*. The *Other* is the *intereſt* of *this Age*, and time of the World, in which *you* live.

1. *Intereſt*. Of *this Common-Wealth* in the *comming* up of the People of GOD out of the *NORTH*. I ſhall take the Boldneſſe here to Propound to you *ſeverall conſiderations*, which may be, all put together, the Ground of a Modeſt Hope to a Sober Chriſtian, that the LORD JESUS intends that Honour to *this* Nation, that it ſhall be ſaid to it *firſt* of all the Nations, concerning the *heavenly Bride-groom*, that, *he was born here; here he firſt of all appeared in an Eminent and ſignall Manner, to bring his People up out of a fleſhly ſervitude, and Death, into a Spirituall Glory, and Immortality*. 1. *Intereſt*.

1. *Conſider*. This is one of the Remoteſt Parts of the world to the *NORTH*, whether the *Rule* of *Hieruſalem*, and *Rome*, *Chriſt*, and *Anti-chriſt* hath extended it ſelf. It is Maſter *Brightmans* obſervation in his *Commentary* upon the *Revelations*, that, Among the *Seven Churches* of *Aſia*, *Pergamus* hath the *Sun of Righteouſneſſe* after his withdrawings began to return from *that Church* which ſtood moſt *NORTH*, to make a *Spring* upon the Earth. 1. *Conſid*. the NEW name. Rev. 2. 17.

2. *Conſid*. I have heard it often obſerved by Judicious Chriſtians, who have travelled over Books, Countreys, and 2. *Conſid*.

Spirits of men, that no where upon the face of the Earth do there appear to be any Number of hearts *Spiritually* Acquainted, *Spiritually* converſing with our Lord *Ieſus*, in any Degree of Heavenly *Purity*, and *Power*, ſave in this Poor, ſmall ſpot of Ground. This looks, as if *Chriſtianity*, and *Spirituality* were driven hither, as to the Outmoſt Bound of the Habitable World, here to make a *Stand*, here to gather *Head*, from hence to re-inforce it ſelf upon the Nations.

Let me add to this, that the Power of our *Dear Saviours Death* (ſo far as ever I could know or learn) lyes with ſo much *Senſe* of *it*, with ſuch *Gaſpings* under *it* upon no Spirits, which at this Day live in Fleſh, as upon the *Spirits* of *Engliſh Chriſtians*; though alas! upon too too few of them. Now our *Lord* foretels us, that *Where the Carkaſſe is, thither will the Eagles be gathered together*: *Matthew* 24. 28. Where the moſt conſiderable Part of the *Body* of our Lord *Ieſus* ſhall lye, moſt eminently moulded into a fellowſhip with him in his moſt *Precious Death*: there, upon *that fleſh* will the *Heavenly Appearances*, the *Divine powers*, the *Immortall Glories* of the *Holy-Ghoſt*, who is repreſented by *Seven Spirits*, for the *variety* of *His Powers* and *Appearances*, *firſt*, and moſt *Eminently* alight, as *Eagles* upon the *Carkaſſe*.

3 *Conſid.* 3 *Conſideration.* The *Diſpenſations* of God in *Spirituall Priviledges* have been Peculiar to this Nation in many things, as to a *Beloved*, a *Firſt-born* Childe; The *Firſt King* that became *Chriſtian*, raigned in this Land. The *Firſt Emperour*, by whom Jeſus Chriſt with his Saints came up out of the fires of Heathenish Perſecutions, and appeared upon the Throne, came from hence, was born here. *Wickliffe*, that *day-breake* of Evangelicall Light, from whom the *Firſt Glympſes* of Truth, and *Chriſt* appeared to the World, lying in the deepeſt Night of *Anti-chriſtian* Darkneſſe, He *dawned* from this Quarter of the Heavens. He was borne an *Engliſhman*, lived fruitfully, died Peaceably in *London*. From him did the Goſpel ſhine forth upon the Bohemians; and ſo upon that Bleſſed pair of Martyrs, *Hierom*, and *Hus*, who propheſied of *Luther*,

Lucius A. C. 170. *Conſtantine* the Great. *A. C.* 270. born in Britain of *Conſtantius* and *Helena*, daughter to *Coil* Duke of *Colcheſter*.

Luther, the *Morning ſtarr*. I cannot paſſe over in ſilence, that Darling of *Ieſus Chriſt's*, *Edward* the ſixth, a *Childe*, a *King*, a Saint, all *three* in *one*, He, as a *forward Plant*, though *nipt* in the *Bud*, yet was a *Declaration*, that Spring and Summer were coming.

But how in theſe laſt times have the People of God in the midſt of *this Land* been, as *his Ioſeph* among the Nations? *Ioſeph* hath been *deſpiſed* by *his brethren*, *divided* from *his brethren*, as an *Ambitious dreamer*. Yet *Ioſeph* hath been like a *fruitfull bough by a well*, *whoſe branches have run over the Wall*, *for the Good-will of him who dwelt in the buſh*. *Ioſeph* is *that buſh*, which burnes with fire, yet hath not been conſumed. *The Archers ſorely grieve him*, *and ſhoot at him*, *and hate him*. *But his bow abideth in ſtrength*; *his armes are made ſtrong by the hands of the mighty God of Iacob*. *From thence ſhall be the ſhepherd*, *the ſtone of Iſrael*, *the bleſſing upon his head unto the bounds of the Everlaſting hils*. *His Glory is as the firſtling of his bullock*: *his horns as the horns of an Unicorne*; *with them he ſhall puſh the People together to the end of the Earth*. Gen. 49. v. 22, 23, 24, 25, 26. Deut. 33. v. 13. 14, 15, 16, 17.

If the *bleſſings* on the *Tribes* be *Types* of the *laſt dayes*, the *dayes* of the *Meſſiah*, I hope, I have not done amiſſe in transferring the things of *Ioſeph*, as a *Figure* to the *Preſent* ſtate of the *Church* in *this Land*. I formerly ſhewed you, O my *fellow-members*, whoſe Lot is fallen in this *Age*, and *Iland*, your face in the Glaſſe of *Davids Story*. Theſe *two* ſeem to me *Paralel figures* of *your ſelves*. *Both* were drawn out of the *Pit* to be *Princes*. *Both* ruled in the midſt of *Domeſtick*, *Forrain Reproaches*, and *Ruines*. *Both* were bleſſed with the *Precious* things of *Heaven*, of *Earth*, of *Sun* and *Moon*, *Grace and Nature*; *Fleſh* and *Spirit*. Yet *both* died in the Land of *Egypt*; in a ſtate of *Trouble*. *Both* are happily *ſucceeded* by the Fulneſſe of Peace and Glory, *David* by *Solomon*: *Ioſeph* by *Benjamin*, brought forth by the *death* of his *mother*, the *Hieruſalem below*: but the *Son* of the *right hand* of his *heavenly Fathers righteouſneſſe*, *Power*, and Majeſty, of whom *Moſes* ſings, *The beloved of the Lord ſhal* Gen. 49. v. 1. Deut. 33. 12.

dwel in ſafety by him; the Lord ſhal cover him all the day long; he ſhal dwel between his ſhoulders.

4. *Conſid.* 4. *Conſid.* I have received from the Mouth of a Gentleman of underſtanding, and integrity in his Teſtimony, a *Diſcourſe*, which himſelf had from one of the moſt Learned among the *Jews*, at *Venice*, as I remember: that: *A generall Tradition divides the Propheſies of the old Teſtament into unfixed; fixed. The fixed are ſuch, as be determined to ſome certain Place. In the number of the fixed Propheſies is that of Iſaiah, chap. 24. and 13, 14, 15, 16.* [*When thus it ſhall be in the midſt of the Land, among the People; there ſhall be as the ſhaking of an Olive Tree, as the Gleaning of Grapes, when the vintage is done. They ſhall lift up their voice, they ſhall ſing for the Majeſty of the Lord, they ſhall cry aloud from the SEA. Wherefore glorifie ye the Lord in the fires; the Name of the Lord God of Iſrael in the ILES of the Sea. From the UTTERMOST Parts of the Earth, have we heard Songs, Glory to the Righteous.*] *The place*, ſaid he, *on which this Propheſie is fixed by the conſtant Reception of the Rabbins, is this Ile of Great Brittain.*

I cannot but lay to *theſe verſes* before cited, another *verſe* out of the ſame *chapter*: verſe 21. *And it ſhall come to paſſe in that day, that the Lord ſhall puniſh the Hoaſt of the High Ones, on high: and the Kings of the Earth, on the earth.* Of a truth, he that peruſeth this whole *chapter*, and compares it with the *firſt* of *Ezekiel*, will finde *Both* to ſpeak of the ſame *ſeaſon* and *affaire*; with this Difference: *Iſay* is *full* in Deſcribing the *ſtorm*, *Brief* in the *Glory*: *Ezekiel* ſpends *one verſe* onely on the *ſtorm*, *all* the *chapter* beſides on the *Glory*. I appeal to thoſe *hearts* who have a Spirituall Eye opened in them, how farre they ſee the *Letter* in both thoſe *chapters*, anſwered by the *life* of the *Letter* acting it ſelf forth on *this land*: how much they diſcover of *Glory* wrapt up in a *ſtorm*, and ready to iſſue forth from it, as *lightning* from a *cloud*.

2 *Intereſt.* 2. *Intereſt*, of the *Preſent times* in the *coming* of the children of GOD out of the *NORTH*. I ſhall here humbly

bly offer to you *three prophetick Scriptures*, which ſeem to be *contemporary* and joyntly to have their *Proper influences* on theſe dayes.

1. The *Firſt Scripture* is, *Dan.* 7. ver. 9, 10. and verſe 22, and verſe 26. The *End* of the *Fourth Empire* is here deſcribed in the *viſion*, and in the *Interpretation*.

2. The *ſecond Scripture* is, *Rev.* 3. v. 14, &c. The *Epiſtle* to the *ſeventh Church*.

3. The laſt *Scripture* is, *Rev.* 16. 10, & 13. The *Opening* of the *fifth*, and *ſixth Seal*.

Theſe *three Scriptures* manifeſtly agree in *Foure* things.

1. A *Party Judging*.
2. A *Party Judged*.
3. A *Kingdom ſinking*.
4. A *Kingdom ſpringing*.

1. A *Party Judging*. *Laodicea*, the Name of the *ſeventh Church*, made by Maſter *Brightman* a Type of *England*, is compounded of two words; λαὸς, which ſignifies the *People of God* in *Greek*, according to the moſt frequent uſe of it in the *ſacred Writings*; δίκη, which ſignifies *Judgement*. Both together repreſent the *Judgement of the people of God*; or the *people of God in Judgement*.

How is this *Laodicea* interpreted by the *Angels*, that poure the *fifth viall* upon the *Seat* of the *Beaſt*, the *ſixth viall* upon the *River Euphrates*, the Defence of the *Great Babylon*? Theſe *Angels* are deſcribed, *Rev.* 15. ver. 6. *The ſeven Angels came out of the temple, having the ſeven plagues cloathed with White linnen, and having their breſts girded with golden girdles*. As the *ſeven Churches* had their *ſeverall Angels*, *Rev.* 1. v. 1. ſo have *ſeverall Diſpenſations* of *God* to the *Saints*, whether they be at *once* or in *Different ſeaſons*. *Angels* are the *Miniſters* of the *Divine diſpenſations*, as they deſcend from the *Spiritual* unto the *natural* man of a *Saint*. Theſe *ſeven Angels* powring forth theſe *vials*, do upon this account denote *ſeven diſpenſations*, or *Appearances of* Jesus Christ coming forth from the *ſecret*

of

of the *ſpirit* into an *outward manifeſtation*, through the fleſh of the *Members* of *Chriſt*. Theſe poure forth the *vials* of Wrath upon the children of Wrath, by the pouring forth of Grace upon their lips; as the LORD conſumes the Man of ſin by the *brightneſſe of his coming*.

But you have this *Laodicea*, theſe *Angels* from the *Temple* plainly diſcovered by *Daniel*, 7.9. *The Ancient of Dayes did ſit, Whoſe garments was white as ſnow*. Behold *One* in the ſame *Raiment* with the *Angels* of the *Vials*, *ver.* 22. *Untill the Ancient of dayes came, and judgment was given to the Saints of the moſt High*, *v* 26. *The judgment ſhall ſit, and THEY ſhall take away*, *&c.* Behold the *Angels* in *white!* Behold the *judgment*, and *Judges* in *Laodicea!* The *Ancient* of *Dayes* coming forth, appearing in *his Beloved*. Theſe are his *judgment Seat*, his *Judges*. This is the *ſitting* of the *judgment*.

2. A *Party judged*. The *ſixth vial* falls upon the *River Euphrates*, which encompaſſeth *Babylon*, *myſtery*, the *mother of fornications*. *Waters* hold forth a *Spirit*, in which the *fleſh*, or *letter* ſtands, lives, and flouriſheth, as the *Earth* in the *Waters*. A *River* is a *Spirit*, either having the *power*, or putting on the *form* of *Light*, and *Purity*. Under the ſame *Vial* is made mention of the *falſe Prophet*, out of whoſe *mouth*, an *unclean ſpirit*, yet a *ſpirit of miracles*, goes forth. See the *River*, which defends the *ſpirituall Egypt*, and *Sedome*.

Is not this falſe *Prophet* he, who would ſeem to be the *River of Jordan*, making glad the City of *Laodicea* with his pleaſant ſtream; when he is as the *dead Sea* in the midſt of her; who ſaith, *I am rich, and want nothing; and knowes not, that he is miſerable, poor, blind and naked*? This is he, who falls in to uphold the *Dragon*, and the *Beaſt*, who ſummons all the Kings of the Earth to battell in this common Quarrel againſt the Saints.

Rev. 3. 14.

Is not this that very *little horne*, of which *Daniel* ſpeaks, *Dan.* 7. *verſ.* 8. *There came up another little horne: and behold in this horne eyes, like the eyes of a man*, (a ſhow of divine

divine Light, a plain character of the *River Euphrates*, the *false Prophet*) *and a mouth speaking great things*, that is, *I am rich, and need nothing*; This *little horne*, had a *look more stout then his fellows*; vers. 20. *He makes warre with the Saints*; vers. 21. *He speaks great words against the most High* (GOD the Father, and our LORD JESUS, as he is in the most High, the most holy place of *Spirit*; and *Truth* above *Flesh*, above *Types*) *he wears out the Saints, until this Judgement sits*, ver. 25. This is the *party judged*.

3. The *Kingdom sinking* is the *Seat*, or *Throne*, as it is in Greek, of the *Beast*, *filled with Darknesse*, Revel. 16. vers. 10. The *drying up of Euphrates* by the Beams of a *spirituall* Glory; *vers.* 12. The *Battel* of the *great Day* of *God Almighty* against *all* the Kings of the Earth; *v.* 14. The *spuing* of the *false Prophet* out of the mouth of *Christ*; *Revel.* 3. 16. *The Thrones cast down*, Dan. 7. *vers.* 9. *The Beast slain for the great words, which the Horn spake*, *vers.* 11. *The taking away of his Dominion, consuming, destroying* it unto the *end*.

4. The *Kingdom springing* is the *everlasting dominion* given to the *Son of man* by the *Ancient of dayes*, *Dan.* 7. *vers.* 13, 14. This everlasting Kingdom is given also to the *Saints*, who must reign together with their *Saviour*, *vers.* 27.

Sweetly harmonious with this, is that pleasant melody in the eares of *Laodicea*. At the *beginning* of the *Epistle* our glorified *Jesus* is held forth to be, the *beginning* (the Head, the Principle) *of the creation of God*, the New, and Eternall Dominion: *Revel.* 3. *vers.* 14. At the *end* of the *Epistle*, He promiseth his *Saints*, that they shall sit with *Him* in *His Throne*, as *He* sits down with *his Father* in *his Throne*. Thus the *Ancient of dayes* gives the Kingdom to the *Son of man*. The *Son of man* gives it to his *Brethren*. All *Three* reign each in other, are *Thrones*, and *Kings*, each to other.

These are the *Kings of the East*, for whom way is

made by the drying up of *Euphrates*, Revel. 16. *verſ.* 12.

Theſe *Kings* from the *Eaſt* bring into my minde a place of *Ezekiel*, to which St *John* ſeems to relate, as pointing at the ſame *Time*, and *Thing*. It is *chap.* 43. *verſ.* 2, 3. *And behold the glory of the God of* Iſrael *came from the way of the Eaſt and his voice was as the voice of many waters* (the Kings of the Eaſt, which come with him) *and the Earth ſhined with his glory. And it was according to the Viſion which I ſaw, when I came to deſtroy the City; the viſion that I ſaw by the River* Chebar: verſ. 4. *The glory of the Lord came into the houſe by the way of the gate, whoſe Proſpect is to the Eaſt.* Ezekiel in his *firſt chapter* ſaw the *glory of the Lord* come from the *North* with a dreadful *tempeſt*. He ſaw it come to *deſtroy the City*. He ſaw it remove from the old *temple*, and *City* of *fleſhly* Adminiſtrations. Here he ſees *it* come from the *Eaſt*, with a moſt bleſſed *Serenity* and *Sunſhine*, which cloathes the whole Earth: he ſees it enter into the *New-built* Temple, to take up *Its* reſt there for ever.

Remember, O *Chriſtians*, to diſtinguiſh between theſe *two commings* of the LORD *Jeſus* at the end of dayes: 1. From the *North*: 2. From the *Eaſt*.

1. When your *Saviour* comes from the *North*, *he* comes upon *his chariot*, He comes in the *glory of the Father*, with all his holy *Angels*; Thus *he* comes unto your *inward man*. But *he* comes flying upon the wings of a *VVhirle-winde*, Ezek. 1. 4. *He* comes upon wheeles of *Fires*, with a flame of *fire* iſſuing forth from *him*: Dan. 7. 9, 10. He comes with *rebukes* and *chaſtenings*; Rev. 3. 19. He comes as a *thief* in the *Night*, covering *himſelf* with a cloud, and thick *darkneſſe*; He comes as a *Warriour* to the battell of that *great day*: Revel. 16. *v.* 14, 15.

This comming from the *North* is that *houre of temptation* upon the *Whole Earth*, which is threatned in the time of the *Sixth Church*; *Rev.* 3. 10. but fals out in the times of the *Seventh Church*; the *fifth*, and *Sixth vials*.

VVo

Wo to you, Ye Glorious Hypocrites, who say, *you want nothing*, but indeed are *Poor*: who wear your Garments loosly about you. My Heart aketh for you. The LORD commeth upon you as a *Thief* in the *Night*, *unawares*, *unseen*, to steal your *Party-Coloured coverings* from you, and dip them in *Blood*; to uncover your *Nakedness*, and lay open your *shame* to every Eye.

Alas for you, Ye *daughters of Hierusalem*! *You* who live under the Sabbath of a *Legall* Dispensation; *you* who are *big* with child of the *Spirituall Seed*, but have not yet brought forth *That Spirit*, which is born of *the Spirit*; *You* who have that *Spirituall Seed* brought forth in you, but still feed it, as a *Babe*, with the *Milk* of *carnall* Administrations: you, with whom it is *Winter*, whose *Spirituall* sappe is sunk down into its Root, while you *sleep*: My bowels earn and sound within me for you, Ye *daughters of Hierusalem*. How hard will your *flight* be from before the *Whirlwind* from the *NORTH*? how great will your Amazement be, when your Eyes shall behold the *Glory of the LORD* to depart from off the *Temple* of *Outward* Administations, on which it hath long stood; nay to *destroy* both *this Temple*, and *this Hierusalem*? As for you, whether will you go for comfort, when the fiery Wheels, of my Saviours *Chariot* shal be brought over all your *fleshly* Excellencies, and Enjoyments? But be of Good cheer, These *throws*, this *dissolution* of the *earthly mother*, shall bring forth a *heavenly man-child*, into the World, in which *she* shall live *again*, and remember her Sorrow no more. Mat. 24. 19.

This comming of your GOD from the *NORTH*, is as *Josephs* Rule in the years of *Famine*; as *Davids* Raign in *Blood*. It ushers in *Benjamin's* Glorious Rest, *Solomons* Temple. It prepares the way for the *Kings* of the East.

2. I should now speak of the comming from the *East*, But the time is not yet.

If *Master Brightman* do not erre in placing *Laodicea*

on *this Land*, I hope I have not done much amisse in fixing on *these times*, *that Church*, the *fifth*, and *sixth viall*, the *sitting of the Judgement* in *Daniel*, the comming from the *North* in *Ezekiel*, in my *Text*: For all these *Scriptures* seem to me to be manifestly *Paralel*, and *Contemporary*.

Blessed are *we*, who have lived to see *this Comming* of the *Glory* of God from the *NORTH*. But *blessed* and *happy* are *they*, who shall live *then*, when *this King* of *Kings*, with his Race of *Kings*, shall come from the way of the *East* to go into the *House* of his Rest.

In the mean time, this is thy comfort, O thou *Sister-Spouse* of the *Lamb*, *He comes*; Behold! *he comes* to thee in this stormy night, not as a *Thief*, but a *Guest*, a *Bridegroom*. Behold *he* stands at thy door, and *knocks* by all these loud noises. Open the door, let *him* in, *he* will set up his *chariot* in thine heart, *he* will come into thy spirit, *he* will sup with thee, feast with thee upon this glory, and lye with thee all this night.

Object. *Object.* Perhaps some will say; *changes* and *expectations* were as great in *Luthers* time, as now. Yet what hath the *issue* of all those things been, but *desolation*?

Answ. 1. *Answ.* 1. What hath the *issue* of all those things been? *Desolations* on the *Earth*; but *discoveries*, increases of *light* upon the *Saints*, even unto this day. *Luther* had this honour to live to see his *Doctrine* received, publickly professed, established by many populous Countreys, and Cities, many great Provinces, and Princes, in *Peace*, for many years. There was *peace* all his dayes. Immediately after his death, the same or the very next year, that fire of War brake forth, which hath never been well quencht since that time.

Answ. 2. *Answ.* 2. *Noah* was a *Preacher of Righteousnesse*. He propheſied of the *Flood* 120 years before it came. The *like figure* unto this doth *Luther* seem to be. He was the *Preacher of Justification*, only by *faith*, by *Christ*, by the *Righteousnesse* of *God* in *Christ*. He propheſied of a deludge of *fire*, while he often witnessed to the World, that *Anti-christ*

christ was to be destroyed by the brightnesse of *Christs* coming. This was 1520, or 30 after Christ. Compute from thence 120 years, the summe will amount to 1640, or 50, which falls upon the present season.

The *Flood* came accordingly in the year from the *Creation*, 1656. How near is that year 1656 from *Christ*? Of what *Eclipses*, what dreadfull *signes* in *heaven* above, in *earth* below, do we hear to come to passe in the years immediately preceding *this*?

Tremble, O ye Inhabitants of the *Earth*, a flood of *fire* is coming upon all the World. The *windows* of *heaven* are already open, and begin to rain down streams of *fire*. The *springs* of the great *deep* are broken up, and send forth their *flames*,

Ye meek Ones, enter into the *Ark*, which your Saviour and you have been long making ready in your spirits, against this day when the *flood* should come. What is this *Ark*? Is it not the *chariot* of the Lord? the *appearance* of the glory of God, of your beloved *Jesus* in *heavenly state*, within you? Go in to this *Ark*, the *Lord* shall shut you in till the *storme* be past. Go up to this *chariot*, sit quietly there by the side of your *Saviour*, till that *cloud* break up, and show you in glory.

But it is now time to conclude. Is it *so*? Is this then the *Age*? Is this the *Land*, in which our Lord *Jesus* ascends from the *NORTH*? Doth he *now* call up the *clouds*, and *winds*, to minister to *him*? Doth *he now* from *hence* begin, as a *Bridegroom* to come forth from his Chamber, as a *Giant*, or *Warriour* refresht with wine, to run his race, unto the ends of the Earth? Speak, ye *Virgins*, who are not falne asleep; Is your Lord on *his way*? Is this the *noise*? Are these the *fires*, *flashes* of his *chariot-wheels*.

You, who have eyes exercised on *spirituall* sights, who watch for the *Morning*, tell us; Have you seen your *Beloved look forth like the morning*, a sweet light out of a black darkenesse? *Faire*, *as the Moon*, in his *naturall* Cant. 6. 9.

Image, the *first* Creation? *Pure, as the Sun*, with the essentiall, substantiall glory of *his spiritual Image*? *Terrible, as an Army with Banners*? The *horses*, and *wheels* of his chariot are his *Army*, *Angels*, *Stars*, *Elements new made*, fighting for him in the *newnesse* of their courses. Himself in his flaming person above the *heads* of these, is the *terrible Banner* lifted up.

It is *so*. The *Lord* is upon his *white-horses* of divine discoveries. He rides on prosperously with his Sword girt upon his thigh.

Right Honourable! Princes, Prophets, People, remember now your dying *Saviours* charge! Take heed of *surfetting* on the comforts, or cares of this Life. *Watch*, and be *sober*. As *Elijah* girt himself, and run along with *Ahabs* chariot: So gird up the loyns of your *minde*, run along with the *chariot* of your *King*. If through *sloth*, or *sleep*, you be cast behinde, if the *Bride-groom* enter into his chamber, and the door be shut upon *him*; you will be left without in utter darkenesse, where is weeping, and wailing, and gnashing of teeth. But woe to those who resist the progresse of *his* outgoings! The *wheels* of his *chariot* shall be brought over these, the *feet* of *his horses* shall tread them in pieces, and dogs devour that which is left of them, as it was with *Jesabel*.

But you, which have heard the Lord *Iesus* plainly saying to you; *When you were under the figtree of outward dispensations, and expectations, I saw you*: run to *him*, call *him Master*; follow *him* still, you shall see *greater* things then these; you shall see the *heavens* opened, *Angels* descending and ascending upon the *heavenly person of Christ* discovered, as a *ladder* joyning *heaven* and *earth*, in which *ladder* every *Rowel* is a *spiritual*, a *living glory*.

FINIS.